

These Indians are seldom seen roaming about after dark. They have a superstitious dread of being found wandering alone after night. If necessary for them to go abroad or to any distance at night, while on the journey they keep up a continuous shouting to drive away the evil spirits from about them. This is singular when one considers that in the past the Brules were murderous and warlike.

All the brothers (uncles) on the father's side the Brule Indians call father, and all the sisters (aunts) on the mother's side they call mother, while all the sisters on the father's side are aunts and all the brothers on the mother's side are uncles.

At Brule a number of fine looking Indians waited outside the dance lodge, arrayed in their best blankets and with one eye covered. When one saw his lady love coming out of the lodge he stepped to her side and threw his blanket around her and they walked away. While with these Indians I failed to observe the overwhelming filth among them so often described by visitors.

The Dakotas have a vast store of legends and myths in the keeping of old men and women. The name Dakota signifies leagued or allied, and they often speak of themselves as the seven council fires.

The vapor bath of the Sioux and Indians of the Upper Missouri, so often described, is still practiced at Crow Creek and at Brule, sometimes for pleasure, but oftener for sickness and disease, and at all seasons of the year it seems to be of service, and is similar to the modern Turkish or Russian bath.

Horse racing is a frequent amusement, and is indulged in nearly every week at Crow Creek. The stakes are not high, and but little money changes hands. It is done as much to "kill time" as for amusement.

The future of the Indians of these two reservations does not seem promising. They will work if they have a chance. The country is not fit for farming, and the whites who lived in the vicinity of the reservations moved away because of its unfitness for agriculture.

#### CHEYENNE RIVER AGENCY.

Report of Special Agent GILBERT GAUL on the Indians of the Cheyenne River reservation, Cheyenne River agency, South Dakota, July and August, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Blackfeet, Minnekonjo, Sans Arcs, and Two Kettle Sioux.

The unallotted area of this reservation is 2,867,840 acres, or 4,481 square miles. The reservation has not been surveyed. It was established, altered, or changed by treaty of April 29, 1868 (15 U. S. Stats., p. 635); executive orders January 11, March 16, and May 20, 1875, and November 28, 1876; agreement ratified by act of Congress approved February 28, 1877 (19 U. S. Stats.), p. 254; and executive orders August 9, 1879, and March 20, 1884. (A tract of 32,000 acres, set apart by executive order of January 24, 1882, is situated in Nebraska. Act of Congress, March 12, 1889 (25 U. S. Stats., p. 888). President's proclamation of February 10, 1890, vol. 26.)

Indian population 1890: 2,823.

#### CHEYENNE RIVER RESERVATION.

Cheyenne River agency is in the state of South Dakota and adjoins that of Standing Rock. It is occupied by Indians of the same tribe, Sioux or Dakotas. Sioux is a name given the tribe by the French. They know themselves as the Dakotas, pronouncing it Lakota.

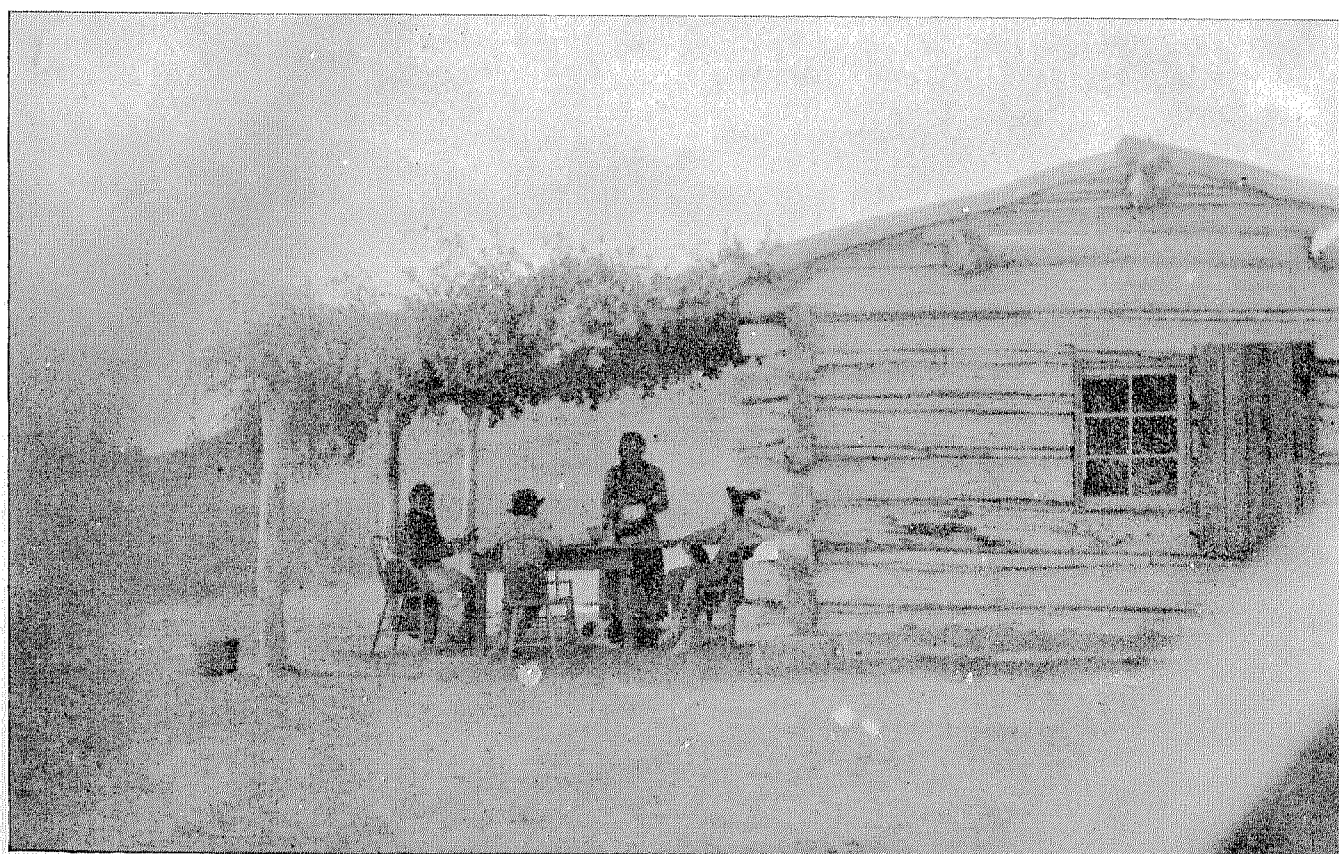
The agency buildings are on a plain facing the Missouri and backed by hills 75 or 100 feet high. They make up quite a little town. The agency buildings on the north and those of the military post on the south can be distinguished from one another by the color of the roofs, those of the agency being red, while those of the post are the natural color of the shingles. They are all frame buildings, those of the agency consisting of 7 dwellings, 1 office building and council room, ice house, slaughter house, 10 schoolhouses, 7 teachers' residences, 4 carpenter and blacksmith shops, 5 warehouses, laundry, and necessary outbuildings, and are all valued at \$15,160.

The different bands on the reservation are the Blackfeet, Sans Arcs, Minneconjos, and Two Kettles. These are all of the Dakota tribe.

The total number of Indians on the reservation is 2,823, of which 1,356 are males and 1,467 females, making up 750 families, which is an increase since 1886 of 16. Population in 1886, 2,807; in 1887, 2,936; in 1888, 2,925; in 1889, 2,846, and in 1890, 2,823, showing a decrease since 1887 of 113, which is attributed to deaths and transfers to other agencies. For the year just past the births were 87 and the deaths 79. The most civilized Indians live along the Missouri river bank and up the Moreau and Cheyenne rivers for some distance. The least civilized are on the head waters, seemingly liking to be as far from the agency as possible. These settlements are all in the bottoms, and extend up and down the Missouri a distance of 120 miles, up the Moreau more than 60, up the Cheyenne more than 100, and along Bad river more than 50 miles. Along the Cheyenne the Indians are inclined to live in villages, but along the other streams they are more widely separated, sufficiently to enable them to take their allotments. One of the finest ranches here is owned by a Frenchman who married an Indian woman. His herd of horses numbers several hundred and his cattle 4,000.

The conditions, customs, and methods of the Indians, their religious beliefs, medicine men, dances, amusements, language, and mode of cooking, and the lands and climate of the reservation are similar to those of the Sioux at Standing Rock agency, described under North Dakota.

<sup>a</sup> The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.



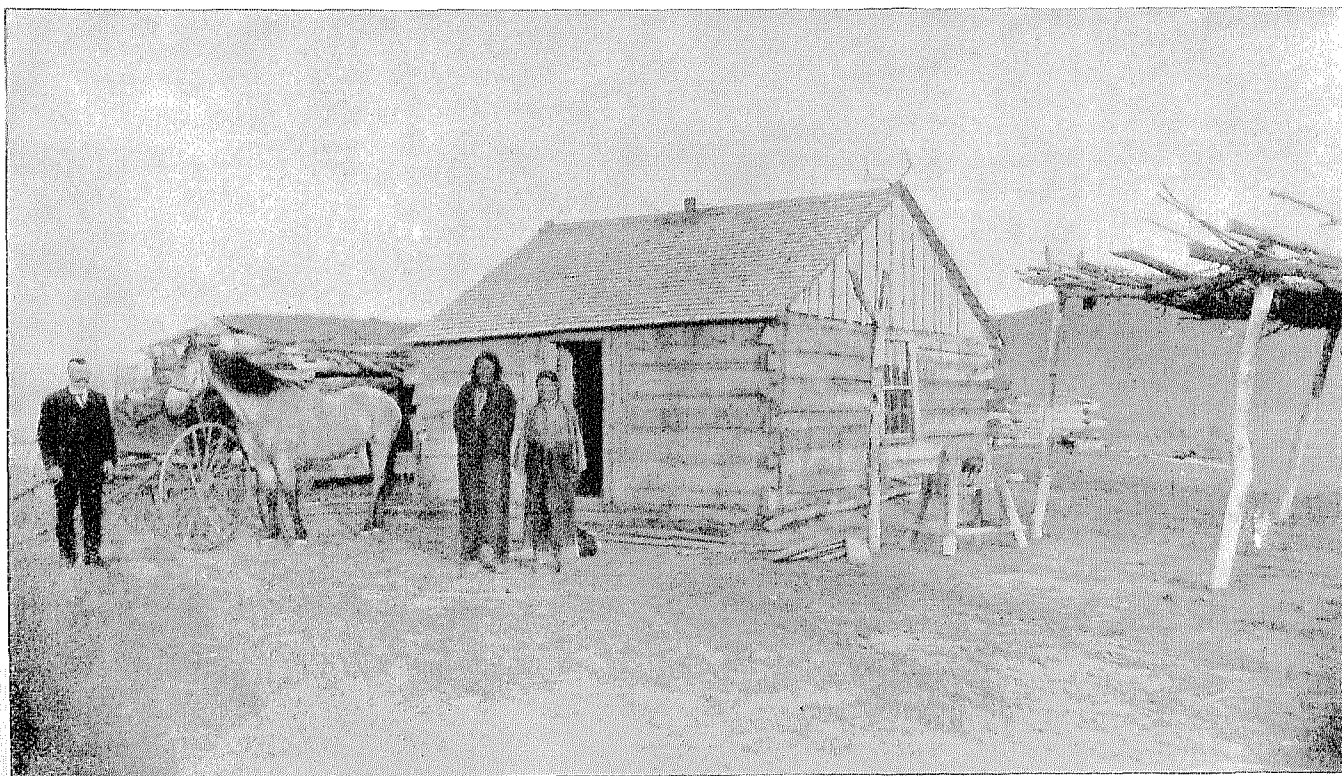
(Gilbert Gaul, special agent, photographer.)

CHEYENNE RIVER AGENCY, SOUTH DAKOTA.

1890.

INDIAN LOG HOUSES AND HOME LIFE—TYPES OF LOG HOUSES BUILT BY THE UNITED STATES GOVERNMENT FOR INDIANS.





(H. B. Perry, photographer, Chamberlain.)

1890.

CROW CREEK AND LOWER BRULE AGENCY, SOUTH DAKOTA.

GREAT DANCE AND MEDICINE LODGE, LOWER BRULE RESERVATION  
INDIAN LOG HOUSE, LOWER BRULE RESERVATION.

The Indian depends almost solely on his rations for support. Game is gone practically, and wild fruits and berries only grow along the water courses, which are not many. The country is arid and unfit for farming. All the money they can get, except those that have stock to sell, is made by freighting for the government, by cutting wood for sale, of which there is very little to cut, by the manufacture and sale of Indian curiosities, for which they get small prices from the traders, and in an exceptionally good year, which is very seldom, they may have some corn or oats to sell. Hard bread is given only to the police and scouts, as they have not always time for baking. The same amount in rations is given to each. It makes no difference that one may be a nursing child, another a wealthy cattle owner, all share alike. There are a few deer, but none nearer to Fort Bennett than Slim butte, 100 miles northwest. Deerskins are not plentiful enough even to supply material for moccasins. The buffaloes have entirely disappeared, except a herd of them owned by Fred Du Puy, 30 miles west of Fort Bennett. Prairie chickens are still quite plentiful. The Indian usually has a rifle, if he has a gun at all, and consequently does not make much havoc among them. There are numbers of jack rabbits and cottontails, and often drives are made and the rabbits surrounded and killed with clubs. Formerly there were quite a number of beaver skins brought to the agency store for sale, but now there are scarcely any. Antelopes are more plentiful than deer.

One of the regular days for the issue of supplies of food occurred during my visit. On this particular day there were no rations to issue to the Indians, but authority to buy came after the Indians had waited a few days. During this wait there was considerable suffering among them. The Indian uses his rations freely as long as they last. Many had just enough left from the last issue to feed them on their journey from their homes to the agency; others were without any. They were obliged to trade their ponies if they could and sell some of their trinkets to obtain food, or, if they had nothing to sell, go without or beg from their friends or the employes of the post. There are several traders located off the reservation on the other side of the Missouri, and cases of this kind are taken advantage of by them. Immediately on receiving authority to purchase, the agent had 100 head of cattle killed and issued to them. These cattle were driven into an inclosure and branded, so that should any escape they could be recognized. They were then weighed, which was quickly done, the scales accommodating 8 head at one time. After this 4 at a time were driven into a small pen, and one of the police shot them just back of the horns in the top of the head. Death was instantaneous. They were then hauled through a doorway into a slaughterhouse where Indian butchers employed for the purpose dressed and divided them. At a little door at the side of the building the men waited to receive their allowance and carry it away. Around the slaughterhouse many picturesque groups were seen, the squaws remaining at some distance, sitting in groups and conversing. Formerly they surrounded the door from which the offal was thrown and carried it away. From it they made sausage cases, and cut them into strings, to be used for sewing moccasins and for other purposes. Rations are issued once in 4 weeks. They are not issued oftener for several reasons: one is that some of the Indians have to come a distance of 120 miles to receive them, and if they were issued oftener they would be obliged to spend all their time on the road and their crops would suffer. They are obliged to bring all their worldly goods with them, ponies, dogs, and all else, lest they should stray or be stolen.

With the exception of probably 25 families, all of the Indians on this reservation are living in log or frame houses. Their character and workmanship is improving from year to year. The Indians begin to feel the want of the little conveniences of civilization, and are supplying them or asking that they be supplied. One of the requests made by an Indian who had just finished building was for fly screens for the windows. They usually have stables with thatched roofs for the protection of their stock. When an Indian is unable to build for himself, or when one is putting up an exceptionally good house, the government supplies timber for the roofs and floors and sends agency mechanics to show them how to use it. The government usually supplies doors and windows. Now that the Indians are building houses of logs they are adopting a custom that has been very prevalent among the whites, that of having what is called a "raising" or "building bee".

There are 10 schools in all on this reservation, 2 of them being boarding schools, 1 for boys and the other for girls. The boys' school is supported by the government, and the girls' school by the Protestant Episcopal church, assisted by the government; that is, rations are furnished to it. The other 8 are day schools. The boys' agricultural boarding school is about a mile north of the agency. In connection with the school there is a farm of about 65 acres. All farm work, including the care of stock, is taught. The average attendance is 60, but the building is too small for their proper accommodation. The government defrays the expense of the agricultural school, which is about \$4,200 annually.

All government schools are nonsectarian. The scholars range from 5 to 19 years of age. Education is compulsory and the school is kept full. Boy like, the little Indian would rather not go to school. He plays truant, and the police have to bring him back; but this is seldom. There is need of more schools. Some of the most intelligent are sent away to Carlisle (Pennsylvania), Hampton (Virginia), and elsewhere. A school is being built at Pierre, and this reservation will probably be called on to help fill it. Parents do not like to be separated from their children. The boys' school is well equipped with books, maps, furniture, and other belongings. The rooms are large. The boys have a hat and coat room, in which each scholar has his separate closet. A good washroom and dining room are attached to the school, and neat and white linen is used on the tables. There is also a sewing room, and girls are taught to do all manner of work, many pieces of which decorate the room, table covers,



chair cushions, and draperies of all kinds being among them. The building is a good frame one, well arranged, neatly kept, and remarkably well managed.

The farm is under the care of a practical farmer. The land looks well cultivated and clean, but the drought and hot winds have made sad work with the crops. These failures are very discouraging to the Indian boys who do the work, and incline them more to the raising of stock, for which the country seems adapted. There has not been a good crop raised since 1882. About 35 bushels of corn to the acre is considered a good crop.

The Indian is more practical than poetic or imaginative, so that he can grasp nothing but what is tangible, and for this reason he is not good in higher mathematics, but readily learns geography. They are as apt scholars as most white boys, and some of them have advanced considerably in their studies, so much so that they are employed to teach some of the 8 day schools. These are situated long distances apart. Many pupils can not attend the day schools, owing to the distance from their homes, sometimes 7 or 9 miles.

St. John's boarding school for girls cost the Episcopal church about \$10,000. The cost to the government of maintaining the school is about \$1,200 per year, which includes cost of subsistence, annuity goods, and a small amount of school supplies. The salaries of the teachers are not paid by the government. The girls are taught general housework, domestic economy, dressmaking, sewing, laundry work, cooking and baking, dairying, and gardening. For earnestness and thoroughness the work done in these schools is not excelled by any of the same grade in the country. The total daily average attendance on the reserve during the year is about 250, and 100 children belonging to this reservation are sent away to schools. A majority of the Indians send their children to schools on the reserve without compulsion, and it is seldom necessary to use the police to compel attendance. The Indians are opposed to sending their children away from the reserve to be educated; they seem more willing to allow girls to go than boys.

Of the day schools, Number 1, with an average attendance of 30, is 70 miles northeast of the agency, at the mouth of the Moreau, in what is known as the Blackfeet camp. Some of the children in attendance live from 4 to 7 miles from the school building.

Number 2 is situated in what is known as Cook's camp, 25 miles west of the agency, on the Cheyenne river, and the attendance is sometimes interrupted by high water and floating ice. Average attendance, 17.

Number 3 is in Charger's camp, on the Missouri, about 50 miles northeast of the agency. This is a small camp, but the Indians living in it are about the most advanced ones on the reservation, all having their separate places, with good buildings and improvements, cultivating from 10 to 20 acres of land each. All the children of school age attend regularly. The average attendance is 12.

Number 4 is in what is known as Swift Bird's camp, on the Missouri, 55 miles northeast of the agency. This is a flourishing camp, with few children of school age. The average attendance is 11. All children of school age attend.

Number 5 is situated on the Moreau river, 60 miles north of the agency, in what is known as "On the Trees" camp. Average attendance, 20. Some children attend that live 6 miles from the school.

Number 6, in Forbrar's camp, on the Missouri, about 65 miles northeast of the agency, has an average attendance of 16.

Number 7 is situated in a flourishing place known as White Horse's camp, on the Moreau, about 60 miles north of the agency. This camp is among the oldest here, and is also among the best. In some respects it leads all others. White Horse, the headman, takes a deep interest in the school and does much for its success.

Number 8 is located on Plum creek, near the Cheyenne river, about 60 miles northeast of the agency, but pupils come also from the large camps on Cherry creek, about 3 miles from the school building. These camps contain the least advanced on the reservation. Average attendance 27.

The cost to the government for salary to each of the teachers in these day schools is \$600 per year. In 2 of the schools there are assistants employed at a yearly salary of \$360.

The Episcopal church has 4 ordained missionaries and 5 other native assistants. The missionaries are located in the various camps along the Missouri and Moreau rivers, and are many miles apart, as the reservation is a large one. The Episcopal church has buildings on the reserve valued at about \$25,000, consisting of the St. John's memorial chapel and parsonage, the St. John's memorial boarding school for girls, and 7 mission houses. The chapel, school, and parsonage are a gift from Mr. W. Walsh, of Philadelphia. The school for girls is not large enough to accommodate all that wish to be admitted. The average attendance at the church and mission stations is as follows: church, 66; first mission station, 64; second mission station, 20; third mission station, 31; fourth mission station, 32; fifth mission station, 76; sixth mission station, 64; seventh mission station, 20; total, 363.

The number of communicants at the church and different stations is as follows: church, 55; first station, 55; second station, 22; third station, 31; fourth station, 32; fifth station, 50; sixth station, 28; seventh station, 10; total, 283.

There were 68 couples married and 137 persons baptized by the Episcopal missionary during the past year. One-half of the couples living together as man and wife are married according to church forms. There have been 133 confirmed since May, 1889, and 43 were buried by the church.

The amount of money contributed by christian Indians during the year was as follows: for foreign missions \$22.40; for domestic missions, \$47.92; for colored missions, \$17.09; for the diocese, \$28.60; for the aged and infirm

clergy, \$20.39; for missions for their own people, \$23.09; for the Episcopal fund, \$17.83; and \$308.51 were contributed for other purposes. The school children contributed during the year \$50.

The Congregationalists have a station at Oahe. There is no ordained minister employed there by this church. They have a number of other stations on the lower Missouri, Bad, Cheyenne, and Moreau rivers, employing at all of these points native teachers, mostly from the Sisseton reservation. They have six stations in all. By their teaching and their example these teachers have accomplished a great deal.

The Indians look at the large boulders that dot their plains here with considerable awe, because they can not satisfy themselves as to how they came here. Many are much afraid of a camera, and seem able to tell one no matter how it is disguised. Women will turn their backs, gather their children under their shawls, or run away. Some of the men will ask you to photograph them; others will only allow you to point the instrument at them after considerable parley, and then look as though they would rather you would not. The idea seems to be with some of them that they will sicken and die, and with others that you take something from them personally to create their double, over which they have no control, but that you have.

The custom of killing horses at the graves of departed relatives or friends has disappeared, but the habit of feasting is still kept up.

If an Indian offers to give you anything it is wise to refuse it, as they have a custom which permits them to demand of you what they please as a return present. The agency storekeeper tells this of himself: an Indian named Black Tongue had some photographs of himself and made the storekeeper a present of one, for which he demanded at different times all through the winter many articles. It was, "Give me some tobacco, I gave you my picture", until that picture was made to cost \$5 at least.

Indians are not as pugnacious as white men. They never carry a penknife, but usually a butcher knife in a sheath, sometimes 2 or 3 knives in the same sheath. These are not carried so much for defense or offense, but simply as a useful tool. They would not hesitate to use them, however, should they consider themselves aggrieved. When a disturbance does occur between them it is of much more serious consequence than merely a black eye or bloody nose. When they do fight they fight to kill, and for this very reason they are probably more considerate of the rights and feelings of others.

As parents the Indians are most affectionate; their children are never punished with the whip, and yet obey well. They are never cruel to their animals, and will divide almost their last meal with their dog. To be sure their last meal may be the dog.

There is manufactured and sold, in a way to avoid the laws to prevent the sale of liquor to the Indians, a compound called "lemon extract", and known to the Indians as "Mini-wash-teni-ne", meaning "fragrant water" or "good flavored water". It is said to contain 90 per cent of cologne spirits.

There are 27 Indian policemen, commanded by Chief Hump. The other officers are 1 captain, 1 lieutenant, and the usual noncommissioned officers. The command is mounted. The uniform of the private is very much the same as that of the United States infantry: dark blue coat, lighter blue trousers with lighter stripes, black felt hat with cord of black and gold. They are armed with the Remington 6-shooter, cartridge belt, and usually a large hunting knife. They keep excellent order on the reservation. They understand their duties well now, although some of them at first had very vague ideas as to what was required of them. There is very little quarreling among the people, and very little theft. The greatest temptation to an Indian is a strap or piece of rope. Very seldom do they steal anything for its money value.

All decisions are made by the Indian judges, allowed to be selected by the people themselves, but subject to approval by the agent. The agent also has the right to reverse any decision that they may make, or to take a case out of their hands entirely should he think them incompetent to handle it. Except in extreme cases the agent has absolute power, and such cases are turned over to the United States authorities. Court is held once a month, at the time of the distribution of rations. All prisoners are kept in a building provided for this purpose, and are obliged to work during their term of imprisonment.

They regard the whites as their especial enemies, and are very suspicious of them until they prove their good intentions. They watch them closely, and anything that they may do or have that is new to them is looked upon with distrust until it is understood. The Indian looks on the education and rations supplied to him as his due for the land he has sold to the whites. He complains that he does not receive all that he should.

During the council held to consider the Dawes bill the Indians complained that the whites had not done as they had agreed to in the Black Hills treaty and in many other treaties; that the schoolhouses promised had not been built, and that the boundary lines had not been observed.

Some folk lore, but very little, that they have is historical. There is nothing in the way of fables or imaginative stories; most of them are of personal valor in war and in chase, particularly in war.

The Indian mind is seemingly incapable of intricate thought or anything that is mazy or imaginative. They have no poetical temperament and can only deal with tangible subjects; as, for instance, they can add, subtract, and multiply with rapidity and accuracy, and juggle with figures to any extent, but a proposition in the higher mathematics, or one requiring subtle reasoning, is beyond them, unless it can be done parrot fashion or by example. Many have good taste in color, as is shown by some of their costumes, and they can draw well any of the natural objects, especially horses, that they are accustomed to see about them. Their drawings are usually of animals in

action. There are several ordained native missionaries on the reservation. One of them acts as clerk to the agent, another is in the store in the same capacity.

They do exceptionally good work as interpreters and in many other minor capacities about the town. Some of them are shrewd at a bargain and have accumulated several thousand dollars in cattle and horses, but the majority of them are miserably poor. They make good harness makers, carpenters, and blacksmiths.

There is a great need of a hospital at this agency. Houses are so widely separated, and many of them so many miles from the post (some of them over 100), that it is impossible for a doctor to prescribe and attend to them personally. The Indian houses are so poor, many of them with earth floors, some with leaky roofs and bad ventilation, that patients can not receive the necessary care in them. Consumptives especially have a very poor chance. Dr. Brewster, of Standing Rock agency, where they have 2 good hospitals, claims that the mortality in 100 cases treated in the camps and the houses of the patients would be 50 per cent greater than that of the same number with the same diseases treated in the hospitals. There are 2,823 Indians in the agency.

#### ROSEBUD, PINE RIDGE, AND YANKTON AGENCIES.

Report of Special Agent OLIE H. DAHL on the Indians of Rosebud, Pine Ridge, and Yankton reservations, Rosebud, Pine Ridge, and Yankton agencies, South Dakota.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Rosebud—Loafer, Minnekonjo, Northern Ogalalla, Two Kettle, Upper Brule, Wabzahzah Sioux; Pine Ridge—Ogalalla Sioux and Northern Cheyenne; Yankton reservation—Yankton Sioux.

The unallotted area of Rosebud reservation is 3,228,160 acres, or 5,044 square miles; Pine Ridge reservation, 3,153,200 acres, or 4,930 square miles; Yankton reservation, 430,405 acres, or 672.5 square miles. These reservations have been partially surveyed. They were established, altered, or changed as follows: Rosebud and Pine Ridge reservations by treaty of April 29, 1868 (15 U. S. Stats., p. 635), and executive orders January 11, March 16, and May 20, 1875, and November 28, 1876; agreement ratified by act of Congress approved February 28, 1877 (19 U. S. Stats., p. 254), and executive orders August 9, 1879, and March 20, 1884. Tract of 32,000 acres set apart by executive order of January 24, 1882, is situated in Nebraska; act of Congress, March 12, 1889 (25 U. S. Stats., p. 888); President's proclamation of February 10, 1890. Yankton reservation, by treaty of April 19, 1858 (11 U. S. Stats., p. 744).

Indian population, 1890: Rosebud—Brule Sioux No. 1, Brule Sioux No. 2, Loafer Sioux, Wabziahziah Sioux, Two Kettle Sioux, Northern Sioux, and mixed bloods, 5,381. Pine Ridge—Ogalalla Sioux and mixed bloods, 5,016; Cheyenne (Northern), 517. Yankton—Yankton Sioux, 1,725.

#### ROSEBUD RESERVATION.

Rosebud agency is located on the Rosebud reservation, on the Rosebud river, in a region of barren sand hills, at a point about 35 miles northwest from Valentine, Nebraska, 40 miles from Fort Niobrara, and 100 miles west of the Missouri river. The reservation contains 3,228,160 acres, or 5,044 square miles. The agency buildings are an agent's dwelling, an employes' dwelling, a dispensary and physician's dwelling, offices and council room, large storehouse and issue room, police quarters, blacksmith shop, harness and wagon shop, carpenter shop and storeroom, grain warehouse, annuity house, barn, slaughterhouse, weighing house, a dog kennel, and a schoolhouse. The government also has 10 day school buildings in different parts of the reservation. The buildings located at the agency are estimated to be worth \$20,000, and the school property in other parts of the reservation \$10,000. With the exception of the school buildings, the government buildings are mostly old and in want of repair. Two school buildings belonging to the Episcopal mission are used by the government for day schools and teachers' residences. The Episcopal mission has a large boarding school building, 2 stories and a basement, accommodating 50 pupils, and valued at \$20,000. It is 15 miles east of the agency, on Antelope creek. The Roman Catholic mission has a boarding school building, accommodating 100 pupils and valued at \$20,000, 10 miles south of the agency.

Water is supplied to the agency from a small stream by means of a force pump, which forces the water into a reservoir sufficiently elevated to supply the demand at any desirable point at the agency. A telephone connects the agency with Valentine, Nebraska, 35 miles distant.

This reservation comprises a vast area of land of doubtful value. The best and only good farming land is located east of the agency, between Antelope creek and the Missouri river, and contains enough to give all the Indians land in severalty. The majority of the Indians, however, are located west of the agency on Little White river and its tributaries and on Black Pipe creek, which is the dividing line between Rosebud and Pine Ridge Indian reservations. Most of the timber on the reservation is located on Little White river, about 5 miles from the agency, and consists chiefly of oak, pine, and cottonwood. The timber is sufficient to last a few years, if properly cared for and protected from prairie fires. No allotments of lands in severalty have yet been made.

The Indians dress wholly or in part in citizens' clothes. They are for the most part endeavoring to cultivate the land. During a portion of this season the prospects for a fair crop were good, but owing to recent drought it is doubtful whether there will be any returns at all for the labor spent on corn. Only about 50 acres of wheat were under cultivation. Stock raising is the chief industry. Had the year been favorable the Indians would possibly have raised corn enough for their own use. With the exception of a few old women, who have had houses built for them by the government, the Indians live in houses built by themselves of logs, with nothing but dirt roofs and floors. The government has provided doors, windows, and nails. The Indians are now peaceable and orderly, submitting as a general rule to the agent.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

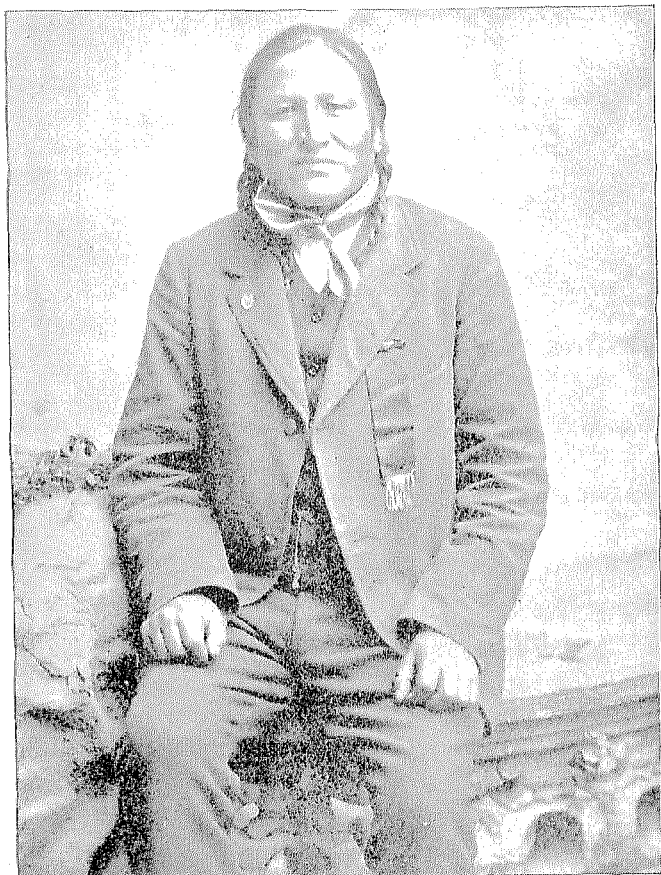




(C. M. Bell, photographer, Washington, D. C.)

1890.

PINE RIDGE AND ROSEBUD AGENCIES, SOUTH DAKOTA.  
TWO STRIKES, PINE RIDGE AND ROSEBUD SIOUX.



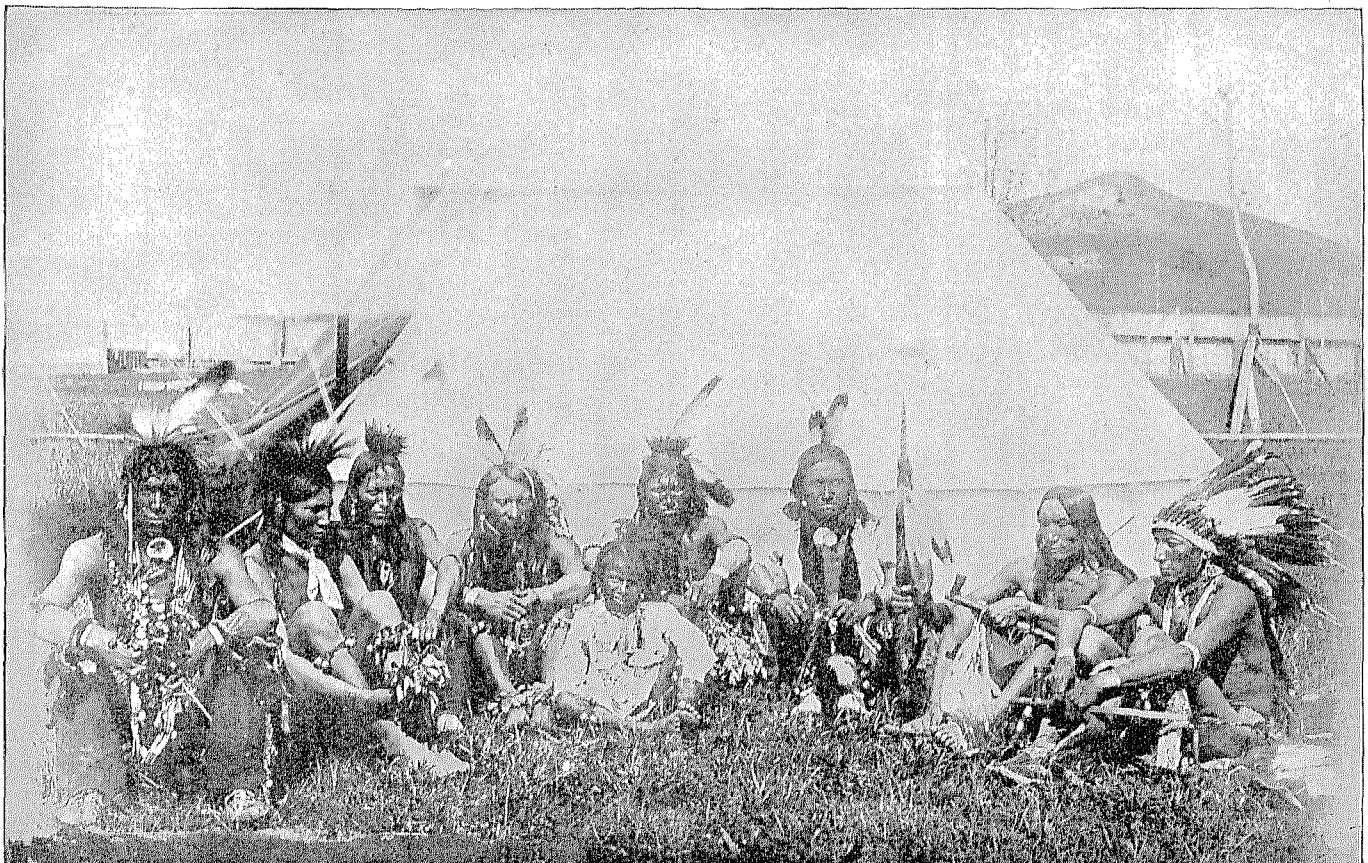
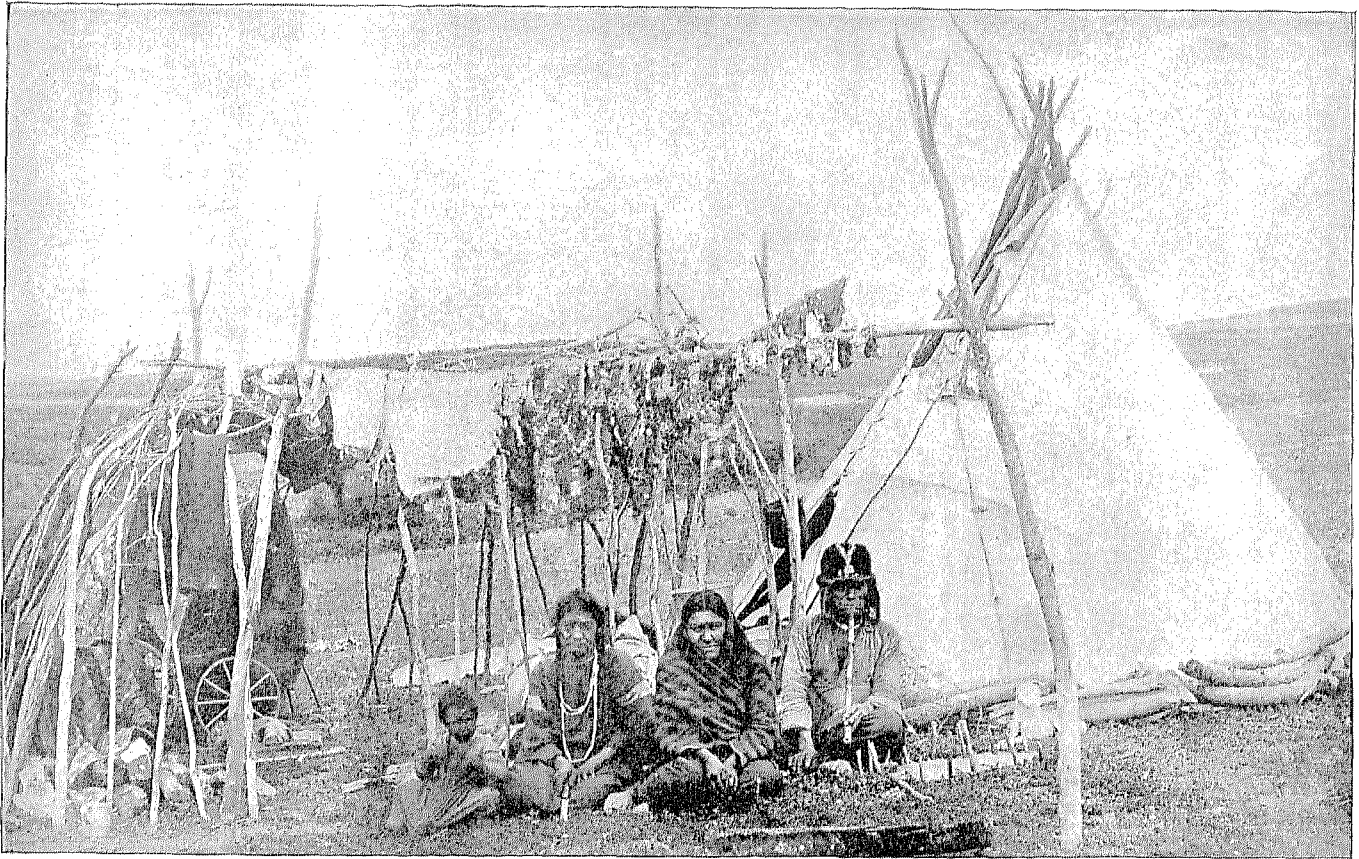
(C. M. Bell, photographer, Washington, D. C.)

SIoux, PINE RIDGE AND ROSEBUD AGENCIES, SOUTH DAKOTA.

SPOTTED ELK.  
JOHN GRASS.

MAJOR SWORD.  
HIGH HAWK.





(W. R. Cross, photographer, Hot Springs.)

ROSEBUD AGENCY, SOUTH DAKOTA

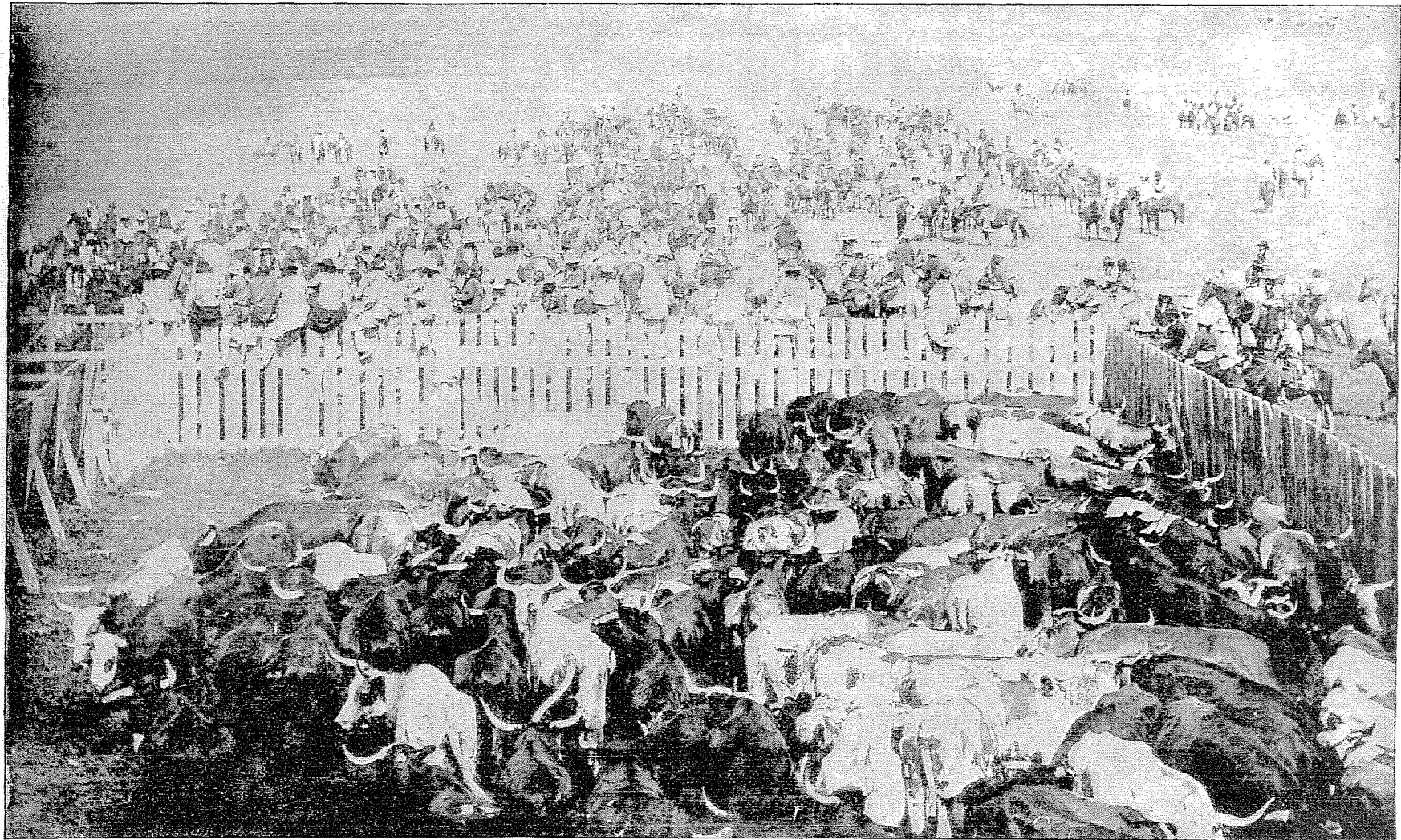
SIOUX FAMILY AT HOME IN CAMP, DRYING MEAT.  
SIOUX AS OMAHA DANCERS, ROSEBUD RESERVATION.

1890.



Eleventh Census of the United States.  
Robert P. Porter Superintendent.

Indians.



(W. R. Cross, photographer, Hot Springs.

SOUTH DAKOTA.  
ISSUING BEEF CATTLE TO THE SIOUX AT ROSEBUD AGENCY.

1890.

There is a force of 40 Indian police on the reservation, selected from the various camps. When not on duty at the agency the police are on duty in the camps which they are from. They are very useful and efficient, and their places could hardly be filled by whites. This police in fact answers for the order of the various camps. The Indians reside in camps of tepees or collections of houses located or built wherever they can find water or grass, and these settlements are scattered all over this immense tract of land, and no one spot would sustain them. The area of this reservation and the quality of the land unfortunately conduce to a roaming life.

The provisions for the schools are not sufficient. There are 1,500 children between the ages of 6 and 18, only 530 of whom have attended school in the past year. The average number of days at school was 30.

These Indians are slowly on the decrease. The most common diseases are consumption and scrofula. There are very few among them who have not a taint of scrofula. Polygamy is still practiced, and the methods of cooking and camping are about the same in most cases as when they were roamers. Some houses have civilized comforts.

The Episcopal, Roman Catholic, and Presbyterian denominations have missions on the reservation. The Episcopal mission has been the longest in the field, and a large number of the Indians profess that creed. This mission has 15 churches and stations in different parts of the reservation, and has 1,350 baptized members. The practice of polygamy and other heathen customs is still common, although giving way before the more enlightened views disseminated by the missionaries and the christianized Indians.

The enumeration for the census of 1890 shows 5,381 persons. The line between Rosebud and Pine Ridge reservations is an imaginary one, and the people look alike, and Indians of one may have been counted in the other.

This is a ration agency, and the outlay for food and clothing for this people is enormous. These Indians claim that their treaty with the United States by which they came here is not kept; that the amount of beef which they receive is not the amount agreed upon in the treaty. This country is barren of game, and the Indian could not subsist by the hunt. The land they occupy here would not be used for agriculture by the whites. Under all the existing conditions here they are patient and peaceful. There are half a dozen tribes on the reservation, and there are some very restless spirits among them.

These Indians seem best fitted for herders and cattle raisers. The average land here would require an immense tract to sustain each family. The progress being made here or at Pine Ridge is not perceptible to the visitor. It must be slow under any circumstances. When Indians are quiet and not in an outbreak they are called "Indians making progress". They are quiet now.

#### PINE RIDGE RESERVATION.

Everything that can be said about Rosebud reservation will apply to this agency, the climate, streams, timber, soil, and general appearance of the country being the same from the Missouri river to the hills, along the line of Nebraska, and north to the White river. The best land, however, is for a distance of about 50 miles west of the Missouri river and over the remainder of the reservation along the larger streams. On the bottom lands scrub pine is scattered more or less all the way from east of the Rosebud agency to the western part of the Pine Ridge reservation. It contains 3,155,200 acres. The rainfall is limited, and it seems almost a waste of time and money to try and make it productive. The little land that is arable will not sustain a large population. There is but little water, and the small streams running through the reservation are not sufficient to supply it with water.

There are 35 frame buildings belonging to the government at the agency. They are estimated to be worth \$60,750, and are nearly all in good condition. The value of the furniture is estimated at \$3,500. The same system of agency management prevails here as at Rosebud. The Indians on this reservation are more herders than farmers, and seem to be fitted for their work.

There are 2 tribes of Indians at this agency, the Ogalalla Sioux and Northern Cheyennes. They have a great many things in common, however, and it was difficult to get the correct number of each tribe separately. There are 5,016 Ogalalla Sioux and 517 Northern Cheyennes; in all, 5,533.

These Indians look healthy, and seem to be fully as far advanced in civilization as those on the Rosebud agency. With a few exceptions they wear citizens' dress wholly, but some of the older ones still use the blanket outside of their dress. They are decreasing in number. Polygamy is practiced, and the old forms and methods of Indian domestic life are generally in vogue. This reservation is to the west of Rosebud, and joins the "Bad Lands" on the east. It lies in the windy, barren belt of land, sparsely watered, and hitherto avoided for settlement for agriculture by the whites. It is called a grazing or range country.

The Indians at this reservation suggest that they do not receive the rations agreed upon in the treaty with the United States, and that they do not in fact get enough to eat. This complaint of an Indian is not always heeded, because to be hungry seems to be his normal condition. This is a ration agency, and food and clothing are issued, either one or the other, to all on the reservation.

The Sioux and Cheyennes of this reservation are a splendid people physically. Red Cloud, Spotted Tail, and others reside here. The younger portion of the male Sioux are restless, and the legends and stories told them by the old seem to inspire in them a desire to emulate their heroes of the past.

These Sioux are an intelligent people, and freely discuss all matters relating to the tribe or themselves among themselves. They know every move made by the government, and watch each change of policy.

The reservation system is irksome to them, and the restraints upon their personal liberty annoying, especially so in the matter of asking permission to leave the reservation or to move or remove camp.

The old traditions are quietly in force, and the "medicine man" is powerful.

#### YANKTON RESERVATION.

The Yankton Indian reservation is situated in the eastern part of Charles Mix county, South Dakota. Commencing at the mouth of Choteau creek, about 45 miles above the city of Yankton, the boundary line extends along the Mission river a distance of 30 miles in a northwesterly direction, thence it turns north to a point near the Douglas county line. From this point the line runs southeast parallel with the Missouri, at an average distance of 22 miles from the same, as far as Dry Choteau creek, which creek from this point to its mouth forms the eastern boundary.

The reservation contains 430,405 acres of land, 385,000 of which may be tillable at seasons, but all is suitable for grazing. The eastern half is watered by the Wet Choteau and Dry Choteau and constitutes the most fertile part. Both of these streams take their source outside of the reservation, about 4 miles apart, making a junction about 4 miles from the point where their waters join the Missouri. In neither of them is the volume of water considerable. They are fordable at all seasons, except when swollen by heavy rains or melting snow, but their valleys are wide, and in ordinarily good seasons are covered with a luxuriant growth of grass, which yields an average of 2 tons of hay to the acre. The so-called Choteau bottom is about 40 miles long, extending in and beyond the reservation, and is noted for its fertility. With the exception of Lake Andes, situated in the western part of the reservation, and estimated to be about 15 miles long and varying from three-fourths of a mile to 3 miles wide, there are no important bodies of water. The land is rolling prairie. The soil is a sandy loam, in parts slightly alkaline, with a subsoil of clay. In the last 5 years the rainfall has not been sufficient for successful farming, and therefore it would seem that the country is rather better adapted for stock raising than for agriculture. Timber is scarce and of an inferior quality, consisting chiefly of cottonwood. At the present rate of consumption it will soon be exhausted. The river bottom is lined by a high range of bluffs at an average distance of a mile and a quarter from the bank of the river. These bluffs are rich in chalk stones of an excellent quality, adapted for the preparation of cement and well suited for building purposes. The bottom land is composed of swamp and meadow, with a slight sprinkling of timber. The swamp land is thickly covered with rushes, long grasses, and willow brush. The meadow land produces fine hay, and is to a large extent capable of tillage.

The agency is situated on the left bank of the Missouri river, midway between the eastern and western boundaries of the reservation, and 30 miles from Armour and Springfield. It numbers 18 frame buildings, 2 log houses, and 1 storehouse belonging to the government, besides which there are churches, schools, and parsonages built by the Presbyterian and Episcopal missions, and some log and frame houses belonging to Indians and half-breeds. The estimated value of the government buildings is \$11,800.

A new agent's house in process of erection is not included in these figures. Four of the frame buildings are new, namely, 1 boarding school for girls, costing \$9,000, and 3 employes' cottages, costing \$800 each. Extensive repairs are also being made to the old school building, which is henceforth to be used as a boarding school for boys only. The remainder of the buildings are in fairly good condition, with the exception of the government shop and the gristmill.

The regular government employes on the reservation are 50 in number, only 14 of whom are white persons. With the exception of the 2 farmers, the white employes are all new in office, having received their appointments from the present administration. They all, however, appear to be competent and to have entered upon their duties with the determination to discharge the same in a satisfactory manner. The farmers and assistant farmers have organized a farmers' institute, which meets once a week to discuss matters relating to their work and to suggest improvements. The Indian employes generally give satisfaction in subordinate positions, but where they are put in charge of others they are not always so successful.

According to the treaty of 1858 the Yankton Sioux Indians surrendered all their lands in Dakota and in return accepted the present Yankton Indian reservation. The government consented to pay them \$65,000 per annum for 10 years, \$40,000 per annum for the next 10 years, \$25,000 for the next 10 years, and \$15,000 per annum during the next 20 years, making a total of \$1,600,000 in annuities, covering a period of 50 years. It was the expectation of the government that the Indians would become civilized and self-supporting by the expiration of this time. Thirty-two years have elapsed since the treaty. During this time systematic and organized efforts have been made by the government and by the Presbyterian and Episcopal missions to reclaim them from heathenism and savagery. All their traditions, habits, thoughts, and modes of life were determined by the chase of the game they hunted, and while the buffalo lasted little or no progress in civilization was made. Since then, however, the progress has been comparatively rapid. One-half of these Indians are professed christians. Nearly all wear citizens' clothes, and some of them, especially the mixed bloods, dress neatly and with taste. The position of the women has been much improved. They still perform the greater part of the work, but are not now compelled to do it all. Popular opinion is against the practice of polygamy. The Indians are orderly and well behaved, and crime is not frequent among them. The conjurations of the medicine man have lost their efficacy, even for a large part of the



heathen population, and do not interfere materially with the work of the agency physician. The power of the chief is broken.

The recent allotment of lands in severalty is hastening the destruction of the tribal authority. While the christian population is the most thrifty and industrious, there are others who as they advance in civilization continually discover new wants. They express a general desire to become efficient farmers, but as they struggle along to learn the rudiments of farming they discover that they need more and better implements and better homes.

The population is slightly on the decrease, owing to ill-constructed and ill-ventilated houses, improper diet, and other causes common to people passing from a state of savagery to civilization.

The number of farms is 350, and the amount under cultivation on each from 10 to 15 acres. With all of this it is partially a ration agency.

#### SISSETON AGENCY.

Report of Special Agent JEROME E. STEVENS on the Indians of Lake Traverse reservation, Sisseton agency, South Dakota, December, 1890, and January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Sisseton and Wahpeton Sioux.

The unallotted area of this reservation is 790,893 acres, or 1,235.75 square miles. The reservation has been surveyed. It was established, altered, or changed by treaty of February 19, 1867 (15 U. S. Stats., p. 505); agreement September 20, 1872; confirmed in Indian appropriation act approved June 22, 1874 (18 U. S. Stats., p. 167). (See pages 328-337, Compiled Indian Laws.) The residue, 127,887 acres, allotted (105,271.37 acres unallotted and 8,386.45 acres allotted in North Dakota).

Indian population, 1890: 1,522.

#### LAKE TRAVERSE RESERVATION.

The Sisseton and Wahpeton bands of Sioux are located at the Lake Traverse reservation.

Up to the time of the first settlements of the territory of Minnesota it is very difficult to determine just what the standing of these Sisseton and Wahpeton bands was to the great Sioux Nation, but it would seem that they composed rather the best element of it. It is a tradition among some of the older men that many years ago there was a great gathering at Lake Traverse of all the tribes of the Upper Sioux, who inhabited this prairie country, and the Lower Sioux, who lived farther south in Minnesota and probably northern Iowa, and were sometimes called "Leaf Shooters", owing to their skill in being able to send an arrow through any designated leaf at the top of the highest tree. Tradition has it that these Lower Sioux wanted their northern brethren to join them in a general raid upon the Chippewas. This the northern Sioux did not deem advisable. A dispute arose, and separation seems to have followed. However this may be, we find that in 1851 the United States entered into a treaty with the Sisseton and Wahpeton Sioux, known as the Upper Sioux, and Medewankton and the Wah-pe-ku-te bands of Sioux, known as the Lower Sioux. Under the provisions of this treaty they were to enjoy certain privileges, and among others were to receive each \$12 per annum until the year 1901. As the white men began to become numerous in Minnesota and to encroach upon their lands, we find that another treaty was entered into in 1858, which practically removed them to a tract of country along the Minnesota river, with an agency at Yellow Medicine for the Upper Sioux and one at Redwood Falls for the Lower Sioux. All seems to have been well under this treaty until about the year 1862, when, as the Sioux at Redwood claimed, they failed to receive their per capita allowance of \$12 each. This led to open warfare and the bloody Sioux massacre of Minnesota in 1862. Among those, however, engaged in that massacre were but few of either the Sisseton or Wahpeton bands.

It would seem that these people have only been removed once by the government, namely, when they were compelled to evacuate the strip of country 10 miles wide on either side of the Minnesota river that had been set apart for them. Owing to the feeling that prevailed in Minnesota against the Sioux Nation in general after the horrible massacre of 1862, they could no longer hold it in peace and safety to themselves; and while they no doubt, suffered hardships and perhaps wrongs from the government for a few years, yet it was only a repetition of history, wherein the innocent must suffer with the guilty. Under recent regulations, they are about to receive what was originally intended for them.

The name of the agency proper is Sisseton, although it is the agency for both Sissetons and Wahpetons.

The agency buildings are not first class, many of them being old and somewhat in need of repair; yet with the opening of the reservation to settlement there will soon be such a change of affairs here that perhaps no agency will be required.

Among the employes of the agency we find nearly all to be possessed of some Indian blood.

The young and middle aged are far inferior physically to the older people and are prone to dissipation.

The total population of the reservation is, according to the census recently taken, 1,522.

There are but few of these people now living in polygamy, but those who do are a source of more or less trouble to the agent, often going to him with complaints and asking his intercessions to adjust family differences, some of which are no less than personal combats between husband and wife or between the different women who have an interest in one liege lord. In these matters these people are really more like children than grown men and women.

<sup>a</sup> The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

All these Indians wear citizens' dress, and all seem to be fairly and comfortably clothed, one thing in particular being noticeable, and that is the almost entire absence of moccasins, very few having them, nearly all wearing shoes and arctics or rubbers.

There are 2 schools here with a capacity of about 100 pupils each. One is a government boarding school, the other is a mission school under the auspices of the Presbyterian board of home missions. The pupils acquit themselves very creditably, especially in writing and drawing. Some are excellent singers, and many of them learn to play the organ very readily, yet we find a seeming diffidence and shyness among them, even among the older ones who have been at school for years, and with very few exceptions it is difficult to get them to speak English to a stranger. This is characteristic of all Indian children, and is probably the greatest difficulty a teacher among them has to overcome.

There are some comfortable houses among these people; they will average as good as those of their white neighbors adjoining the reservation. There is, however, no home for an Indian that suits him as well as the round, cone shaped tepee, that he can build in a day and move at his pleasure; and unless he can be induced to pay more attention to the laws of health there is none that would seem so well suited to his wants, at least physically. His idea of a house seems to be to have it as near air-tight as possible and then to get it so hot that he can sit in a corner remote from the stove and there smoke and sweat at his ease. As a natural consequence he is a fit subject for throat and lung troubles as soon as he emerges from this "bake oven."

These people have been practically self-supporting for the past 6 years, although, owing to almost total failure of crops for 3 years in succession, caused by drought, it has been necessary for the government to help them some, appropriating for that purpose about \$5,000 in 1889 and some \$8,000 in 1890-1891. Of this latter amount \$3,000 has been invested in seed grain, the balance in flour, pork, and beans, that will be issued to them from time to time.

There is but very little game left. Some of them get fish from the lakes upon and adjoining the reservation. Short rations were issued here up to the year 1885; from 1885 to 1889 they were self-supporting, since which time the help noted above has been extended, some of which has been used and expended in the way of sick rations.

The Sisseton reservation is, as one would naturally infer from looking at it upon a map, one of purely Indian selection, bounded so as to contain within its borders as much good hunting and fishing ground as possible. It will be noticed that it runs to a point at the south end. This peculiar formation was for the purpose of having it reach Lake Kampeska on the south, but since the lines were established the lake has lowered so that it does not reach within 100 rods of it.

There is a chain of hills running through the reservation from northwest to southeast. These hills are quite stony, but along their eastern base there are numerous coulees or gulches, where fine springs of water are found, and around these are small groves of timber, enough, if properly cared for, to furnish fuel for these people for years. These gulches and coulees make the land along the base of these hills for a distance of 3 or 4 miles somewhat rough and broken for farming purposes, yet it is really the most valuable part of the reservation, being an excellent place for grazing and stock raising, containing not only a good growth of grass and an abundance of pure spring water but being also well sheltered from the winds and storms. West of these hills there are some fine agricultural lands; and there also are found some small lakes, well stocked with fish and the home during the summer season of numerous water fowls. East of these hills, at a distance of 3 or 5 miles, lies a valley of fine agricultural lands, and here also are some small lakes, having plenty of fish and in the summer abounding in wild fowls. It is free from stones, level, smooth, and really beautiful, from 3 to 4 miles in width. East of this valley and to the eastern boundary of the reservation the land is somewhat rolling, stony, and broken. Taken as a whole, the reservation is better adapted to grazing and for stock raising or mixed farming than for raising crops, probably two-fifths of the entire area being fit only for grazing and one-half of the balance too rolling, stony, and broken to insure a safe crop of grain. The total amount of land in the reservation is about 929,000 acres, of which about 125,000 acres have already been allotted to individual Indians.

These people are very much pleased with the recently confirmed treaty, and are looking anxiously forward to the day when they will receive the money they are to get from the government under the provisions of that treaty, many of them, who have an established credit, even anticipating its arrival by proceeding at once to expend it, some foolishly, others perhaps wisely. This will bring to some of them an almost fabulous amount of money, and with sharpers always around them some of them will receive but little actual benefit from it. Some of them have a natural appetite for drink, and will get it as long as they have money to pay for it and it is in the country. Taken as a whole, however, the effect of the recently confirmed treaty is decidedly beneficial, tending to encourage and stimulate them to new endeavors in their own behalf.

It can safely be said that these people are far above the average reservation Indian in respect to morality, and from our standpoint of morality as applied to the Indian, I believe they rank among the highest of our reservation Indians, and in some respects they are perhaps as moral as the average community of white people of the same numbers. They are kind to their children always, but seem to lack respect and consideration for the aged, sick, and infirm. Physically the condition of these people is bad, and they are slowly but surely degenerating in strength and stature. Scrofula in its worst forms is very common, many of the scholars in schools being badly afflicted with it, some even almost blind, while others are in a pitiable condition.

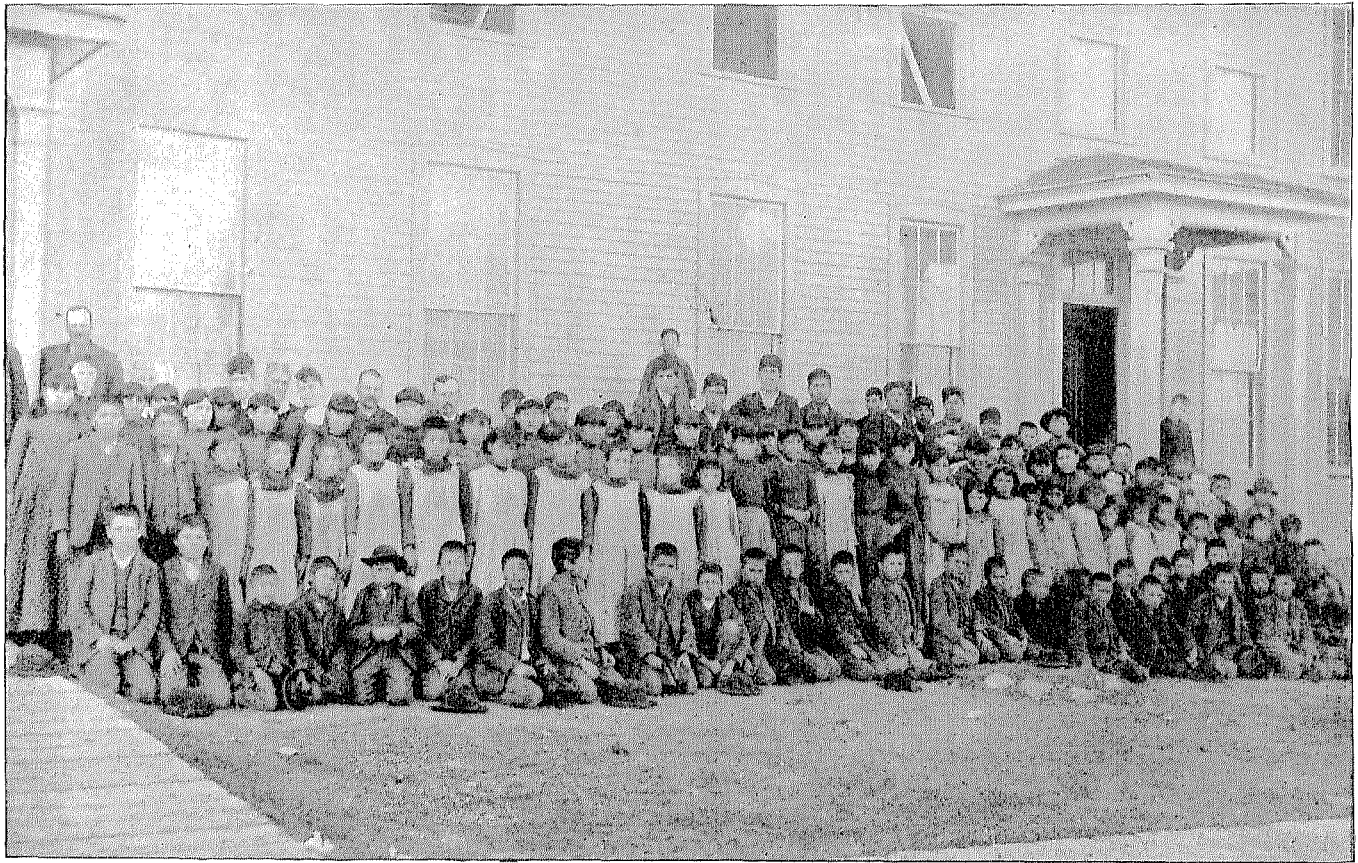


(H. T. Smith, photographer, Goodwill.)

SISSETON AGENCY, SOUTH DAKOTA.

BOYS' HOME MISSION,  
SISSETON AND WAHPETON SIOUX CHILDREN AT MISSION SCHOOL.





(H. T. Smith, photographer, Goodwill.)

SISSETON AGENCY, SOUTH DAKOTA.

SISSETON AND WAHPETON SIOUX SCHOOL CHILDREN.  
UNITED STATES GOVERNMENT INDIAN SCHOOL BUILDING.

## FLANDREAU INDIANS.

Report of Special Agent REUBEN SEARS on the Flandreau Indians, South Dakota, attached to the Santee agency, Nebraska. Their lands have all been surveyed. They are citizens of the United States, and first appeared in an appropriation bill in 1890, and are in fact only Indians in name. In 1889 they received 6 months' rations from the United States on account of the failure of their crops.

Indian population, 1890: 869.

This tribe of Indians enumerated in the general census is advanced in civilization. They commenced a settlement more than 40 years ago, under the leadership of an Indian by the name of Thomas Graham, on the Big Sioux River bottoms, near what is now the town of Flandreau, South Dakota. They took up homesteads upon government lands, and in due time received patents for the same, and are all citizens of the United States. They possess their lands by locating upon them or by purchase. Their farms extend north as far as Lake Benton, in Minnesota, and south of Flandreau at least 15 miles, the whole extending 30 or 40 miles. They are now about 300 in number. They must be increasing slowly. Last year the births were 12 and the deaths 10, making an apparent increase of only 2; but it would seem that the births are not very accurately reported, and it is difficult to determine the increase with certainty. There are children in good numbers, and there is certainly a large degree of longevity among them. There are many old men and women who were verging on 80 years of age and some above it, all apparently in vigorous health. There is not one feeble or emaciated Indian among them. Some of the Flandreans are said to live to a great age. One, "Granny Weston", who died last year, was said to be more than 126 years of age. She claimed to have been 16 years of age during the War of the Revolution, which, if true, would make her birth not far from 1760. Her tribe fought with the British in that war as well as in the war of 1812, which she well remembered. She was active and smart up to her death. She had one of the portraits of George III set in silver, which had been presented to her ancestor, probably her father, which she held in great esteem, amounting to superstitious reverence. She would never let any one, unless a trusted friend, handle it, and then it must be in her presence and under a solemn pledge to return it immediately.

These Indians are bright, intelligent, sharp, and certainly progressive. They seem to realize the importance of educating their children and the need of sending them to school, but trivial things will induce them to take them out, but when the children are boarded by government they have an idea that they must attend at all the school exercises regularly, and there is no trouble from their being taken home. The average attendance of the school is about 35, and it is said they make very fair progress in all branches except arithmetic.

They are a healthy, hardy, long-lived race of people. The adults are nearly all members of evangelical churches, Presbyterian or Episcopalian. They have 2 or more churches of their own, which are supplied with their native preachers.

There are several educated Presbyterian ministers among them and one or more Episcopalian clergymen. Some of these ministers are acting as missionaries among other tribes farther west and north. One is at Crow Creek agency and another at the Sisseton agency. These Indians are a moral people, holding the marriage relation sacred, and both men and women are virtuous.

Their economic condition is good. They cultivate their lands and raise wheat, corn, potatoes, flax, oats, and all kinds of crops adapted to this latitude. They have good corn in spite of the drought of last summer, and have a fair crop of potatoes, which they dig and sort over as carefully as do white farmers. They are expert farmers, and ingenious in the use of tools and machinery and devices for doing their work easily and properly. Living near the celebrated red pipestone quarries, they annually secure large quantities of this stone, and in the leisure of winter manufacture it into pipes and various articles for use and ornament. Many of their carvings on these pipes and ornaments show artistic talent. Their women are industrious and quite tidy in appearance and are fair housekeepers. They have stoves and all ordinary cooking and kitchen furniture, dishes, beds and bedding. They are said to be excellent buyers and sellers and know the fair price and quality of all they have to buy or sell; neither are they disposed to be extravagant or improvident. In appearance, except in color, they are a fair example of the average western pioneer. They dress like the whites, drive good horses, and have the best wagons, and many of them have buggies and carriages. The women dress like white women, and in appearance are neat and tidy. Their children look healthy, are quite as well dressed as those of the white neighbors, and are bright and active and quick to learn, except arithmetic.

Their wealth consists of their lands, horses, cattle, and stock. Some have large barns and outhouses. Their land is all fine agricultural land, but without timber; well watered and without any mineral resources; not arid, still in some seasons more rain would give better crops. The few buildings belonging to the agency are in very fair repair and of the value of about \$1,000.

These Indians are smart, some of them witty. They fully realize the impositions practiced upon them by the failure of the government contractors to supply them with good machinery and supplies, and laugh at the idea of trying to deceive Indians, who know what good goods are and what farm machinery is and should be, and who are expected to do the same kind of work with inferior machinery and have the same results as if it was the proper kind.